



A GUIDE FOR RAMDHAN



FAQs of Sawm (fasting)



Taraweeh



I'tikaf

Fasting

Until what time can we make intention for the fast of Ramadhān?

One can make intention for the fast of Ramadhān until *dahwat al-kubrā* (midday). The *dahwat al-kubrā* (midday) is the time midway between the beginning time of fajr salāh (dawn) and the beginning time of maghrib salāh (sunset).¹ For example, if fajr beginning time is 6 A.M. and maghrib beginning time is 19:00 P.M. (which is in total 13 hours), add half the time between fajr and maghrib (i.e. 6.5 hours) to the beginning time of fajr. This will give you the time of *dahwat al-kubrā* (midday) (which in this case is 12.30 P.M.).

Some of the books of *fiqh* state that the following intention can be made when making an intention from night:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: “I intend to fast the fardh fast of Ramadhān tomorrow for Allah (ﷻ), the Exalted.”²

If a person is making an intention in the morning i.e. from before fajr until *dahwat al-kubrā* (midday), one may make the following intention:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: “I intend to fast the fardh fast today for Allah (ﷻ), the Exalted.”³

Note: *it is not a requirement for the validity of one's fast to use the above words. Any intention in any language which comprises of the same meaning will be sufficient. In fact, an intention from the heart will suffice.*

Breaking one's fast without a valid excuse

In principle, if a person breaks his fast in Ramadan without a valid *shar'i* reason through eating, drinking or engaging in sexual intercourse, then he will have to make up the broken fast after the month of Ramadhān and observe *kaffārah*. *Kaffārah* (expiation of the fast) will have to be observed through one of the following means:

¹ Al-Ināyah sharh al-Hidāyah Vol.2 Pg. 306 Print: Dār al-Fikr; Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg. 136 Print: al-Matba'ah al-Khairiyyah; Al-Lubāb fi sharh al-Kitāb Vol. 1 Pg. 163 Print: al-Maktabah al-Ilmiyyah; Sharh Mukhtasar at-Tahāwi Vol. 2 Pg. 401 Print: Dār al-Bashā'ir al-Islāmi.

² Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg. 136 Print: al-Matba'ah al-Khairiyyah.

³ Ibid.

1. To fast sixty days consecutively. If the sixty days of fast are not kept consecutively, a person will have to start all over again.

Note: if a woman experiences menstruation during these days due to which she was not able to fast, it will not be regarded as discontinuity.

2. To feed sixty poor people two meals for a day.

It should be noted that the above-mentioned is the order in which a person will have to give his *kaffārah*. Only if a person is not capable of doing the first option then he can opt for the second. Therefore, he will have to start by fasting sixty consecutive days (and not with feeding sixty poor people). Only if a person is incapable of observing sixty consecutive days of fast due to an illness (where there is no hope left for recovery) or old age, one may feed sixty poor people two meals for a day.⁴

Do I have to fast while traveling in the month of Ramadhān?

If a person starts a journey (*shar'i safar*) any time after the beginning time for Fajr salāh (*sub'h sādiq*), he will have to complete the fast of that day. However, if a person is finding difficulty in fasting due to which he breaks his fast; he will have to repeat his fast without having to offer any *kaffārah*.⁵

If a person starts his travel (*shar'i safar*) from any time after maghrib till before the beginning time of fajr, he will not have to fast that (following) day. However, it is preferable for him fast (if he is able to fast). If he does not fast, then he will have to make up for his missed fast after the month of Ramadhān.⁶

Swallowing bits of food left between the teeth

If a fasting person swallows something which was stuck between his teeth from before the beginning of the fast and the particle is smaller than a chickpea in size, then his fast will still be deemed as valid. However, if it is something equal to or bigger than a chickpea, it will break his fast. *kaffārah* will not be necessary but *qadhā* will (make up for that one day). If food is entered in the mouth or the food left between the teeth is taken out of the mouth and is thereafter swallowed, then it will break the fast regardless of its size.⁷

⁴ Al-Mabsūt Vol.3 Pg.56 & 64 Print: Dār al-Ma'rifah; Sharh Mukhtasar at-Tahāwi Vol. 2 Pg.419 Print: Dār al-Bashā'ir al-Islāmi; Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg. 143 Print: al-Matba'ah al-Khairiyyah; Radd al-Muhtār Vol.2 Pg.412 Print: Dār al-Fikr.

⁵ Al-Asl Vol.2 Pg.151 Print: Idārah al-Qur'ān; Mukhtasar al-Qudūri Pg.63 Print: Dār al-Kutub al-Ilmiyyah; Sharh Mukhtasar at-Tahāwi Vol. 2 Pg.411 Print: Dār al-Bashā'ir al-Islāmi.

⁶ Sharh Mukhtasar at-Tahāwi Vol. 2 Pg.411 Print: Dār al-Bashā'ir al-Islāmi; Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg.142 Print: al-Matba'ah al-Khairiyyah.

⁷ Al-Asl Vol.2 Pg.169 Print: Idārah al-Qur'ān; Radd al-Muhtār Vol.2 Pg.398 Print: Dār al-Fikr; Fatāwa QādhiKhān Vol.1 Pg.102, Al-Bahr al-Rāiq Vol.2 Pg.294, Al-Muhīt al-Burhāni Vol.2 Pg.384 Print: Dār al-Kutub al-Ilmiyyah.

Mint flavoured miswāk while fasting

Using a miswāk during the month of Ramadhān is a sunnah. However, the mint flavour in a miswāk is added to it and is not the natural flavour of a miswāk. Tasting anything without a valid shar'i reason while fasting is *makrūh* (disliked) and therefore, should be avoided while fasting. There is also a possibility that the flavour may go beyond one's throat risking the validity of one's fast.⁷

The use of toothpaste while fasting

In principle, it is *makrūh* (disliked) to taste anything without a valid *shar'i* reason while fasting. Therefore, one should avoid the use of toothpaste while fasting as the toothpaste can be tasted in the mouth. Furthermore, there is also a possibility that some might go down one's throat which will invalidate the fast.⁸

Menstruation during Ramadhān

A woman may experience the following three situations in the month of Ramadhān;

1. She is in the state of menstruation
2. Her menstruation starts during the day
3. Her menstruation stops during the day

If a woman is in menstruation during the month of Ramadhān, she may eat in a manner that no fasting person sees her eating.⁹ Likewise, a woman who was fasting experiences menstruation during the day; she must eat in a manner that no fasting person sees her.¹⁰ It is incorrect to refrain from eating to create a likeness with those that are fasting. However, if a menstruating woman's menstruation stops during the day of Ramadhān, she must conduct herself like a fasting person and abstain from eating, drinking and intimacy for the remainder of the day.¹¹

⁷ Al-Lubāb fi sharh al-Kitāb Vol. 1 Pg. 169 Print: al-Maktabah al-Ilmiyyah; Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg.142 Print: al-Matba'ah al-Khairiyyah; Radd al-Muhtār Vol.2 Pg.416 Print: Dār al-Fikr; Badai' as-Sanā'i Vol.1 Pg.26 Print: Dār al-Kutub al-Ilmiyyah.

⁸ Al-Lubāb fi sharh al-Kitāb Vol. 1 Pg. 169 Print: al-Maktabah al-Ilmiyyah; Minhat al-Sulūk fi sharhi Tuhfah al-Mulūk Pg.266 Print: Wizārah al-Awqāf; Radd al-Muhtār Vol.2 Pg.416 Print: Dār al-Fikr.

⁹ Hāshiyah at-Tahtāwi alā Marāqī al-Falāh Pg.678 Print: Dār al-Kutub al-Ilmiyyah.

¹⁰ Sharh Mukhtasar at-Tahāwi Vol. 2 Pg.448; Al-Lubāb fi Sharh al-Kitāb Vol. 1 Pg. 173; Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg.144 Print: al-Matba'ah al-Khairiyyah; Radd al-Muhtār Vol.2 Pg.408 Print: Dār al-Fikr.

¹¹ Al-Asl Vol.2 Pg.147 Print: Idārah al-Qur'ān; Badai' as-Sanā'i Vol.2 Pg.102 Print: Dār al-Kutub al-Ilmiyyah; Al-Mabsūt Vol.3 Pg.57 Print: Dār al-Ma'rifah.

Can I take an injection whilst fasting?

In principle, the fast is only nullified when a substance entered into the body reaches the stomach through the natural openings of the body such as the mouth, nose, and the rear passage. Therefore, taking an injection whilst in the state of fasting is permissible and will not invalidate the fast.¹²

Masturbation while fasting

The act of masturbation is a sin and must be repented from. Nevertheless, if a person committed such an act and ejaculated whilst in the state of fasting, then his fast will break and he will have to repeat that fast. However, there will be no *kaffārah* for breaking the fast. Furthermore, it is advisable to give out some sadaqah as compensation for having committed this sin and to invoke the mercy and forgiveness of Allah (ﷻ).¹³

Using an asthma pump while fasting

Using an asthma pump while fasting will invalidate the fast since it passes medication through one's throat and particles of it reach the stomach. If a person requires the use of an asthma pump and he uses it, then only *qadhā* (making up for that one day missed) will be necessary without any *kaffārah*.

If a person is not able to fast at all without using his asthma pump, he may use it while keeping a fast and perform *qadhā* of those days when he is able to fast without having to use his asthma pump as a matter of caution (*ihtiyāt*). However, if a person is incapable of performing *qadhā* later then he should pay *fidya* (the amount that is paid for *sadaqatul fitr* for every missed fast).¹⁴

Does a nursing (breastfeeding) woman have to fast?

If a nursing (breastfeeding) mother fears that she or her child's health will be endangered by her fasting, she will be excused from fasting that day and will have to make up for the missed fasts after the month of Ramadhān.¹⁵

¹² Badai' as-Sanā'i Vol.2 Pg.93 Print: Dār al-Kutub al-Ilmiyyah; Radd al-Muhtār Vol.2 Pg.402 Print: Dār al-Fikr; Al-Fatāwa al-Hindiyyah Vol.1 Pg.203 Print: Dār al-Fikr; Al-Bahr al-Rāiq Vol.2 Pg.293 Print: Dār al-Kitāb al-Islāmi; Al-Lubāb fi sharh al-Kitāb Vol. 1 Pg. 167 Print: al-Maktabah al-Ilmiyyah

¹³ Badai' as-Sanā'i Vol.2 Pg.94 Print: Dār al-Kutub al-Ilmiyyah; Al-Muhīt al-Burhāni Vol.2 Pg.385 Print: Dār al-Kutub al-Ilmiyyah; Al-Ināyah sharh al-Hidāyah Vol.2 Pg. 320 Print: Dār al-Fikr; Radd al-Muhtār Vol.2 Pg.399 Print: Dār al-Fikr; Al-Fatāwa al-Hindiyyah Vol.1 Pg.205 Print: Dār al-Fikr.

¹⁴ Radd al-Muhtār Vol.2 Pg.410 Print: Dār al-Fikr; Hāshiyah at-Tahtāwi alā Marāqi al-Falāh Pg.660 & 664 Print: Dār al-Kutub al-Ilmiyyah; Al-Asl Vol.2 Pg.151 & 155 Print: Idārah al-Qur'ān; Al-Jawharah al-Nayyirah alā al-Mukhtasar al-Qudūri Vol. 1 Pg.141 Print: al-Matba'ah al-Khairiyyah.

¹⁵ Al-Asl Vol.2 Pg.172 Print: Idārah al-Qur'ān; Al-Lubāb fi sharh al-Kitāb Vol. 1 Pg. 170 Print: al-Maktabah al-Ilmiyyah; Radd al-Muhtār Vol.2 Pg.412 Print: Dār al-Fikr; Al-Fatāwa al-Hindiyyah Vol.1 Pg.215 Print: Dār al-Kutub al-Ilmiyyah.

I'tikāf

The literal meaning of i'tikāf is 'to reside' or 'to stop'. In *shari'ah*, the word i'tikāf refers to residing in the Masjid, with the intention of i'tikāf, while refraining oneself from certain actions.¹⁶ I'tikāf is of three types:

1. **Wājib I'tikāf:** i'tikāf becomes compulsory upon a person if he makes an oath, for example, "If I pass my driving test then I shall stay in i'tikaf for a day." it must be noted that one is obliged to also keep a fast while observing this type of i'tikāf.
2. **Sunnah I'tikāf:** residing in the Masjid during the last ten days of Ramadhān is considered as *Sunnah Mu'akkadah alal Kifāyah* (a communal emphasised sunnah). To be in the state of fasting is also a condition for this type of fast.

If one wishes to perform sunnah i'tikāf, then he should go to the Masjid on the twentieth day of Ramadhān before maghrib time and make the intention for sunnah i'tikāf. Upon hearing the news of the new moon or on the thirtieth day after maghrib, he will be permitted to leave the Masjid (the sunnah i'tikāf will have been completed).

3. **Nafil I'tikāf:** this type of i'tikāf can be performed anytime and has no conditions, such as keeping fast, except that one makes intention when entering the Masjid. By doing so, a person will receive the reward of performing i'tikāf until he leaves the masjid.¹⁷

Note: with Regards to sunnah i'tikāf, there are many ahādith mentioning its virtues. In fact, the Prophet (ﷺ) was consistent in performing i'tikāf to such an extent that if the Prophet (ﷺ) would miss it, then he would observe i'tikāf for twenty days the following year.¹⁸

I'tikāf for women

A'ishah (May Allah be pleased with her) reported: The Prophet (ﷺ) used to observe regular i'tikaf in the Masjid during the last ten nights of Ramadhān until his demise. Thereafter, his wives followed this practice after him.¹⁹

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ

¹⁶ Al-fiqhu alal Madhahib al-Arba'ah Pg. 328 Print: Dār ibn Hazm

¹⁷ Badai' as-Sanā'i Vol.3 Pp.5-9, Print: Dār al-Hadith; Al-lubāb fi Sharh al-Kitāb Vol. 1 Pg. 162 Print: Qadeemi Kutub Khānah; Al-Fatāwa al-Hindiyyah Vol.1 Pg. 211 Print: Dār al-Fikr.

¹⁸ Sunan Abu Dāwud Hadith No.2463

¹⁹ Sahih al-Bukhari Hadith No.2026.

It is encouraged and sunnah for womenfolk to observe i'tikāf in the last 10 days of Ramadhān. However, while the men will observe it at the Masjid, women should observe i'tikāf at home by specifying a room in the house which is usually used for salāh. Once she has specified that room for her i'tikāf and begins to stay there, it will not be permissible for her to change rooms.²⁰

Furthermore, the same way men are not allowed to leave the masjid when observing i'tikāf, similarly women are also not allowed to leave the specified room unless it is for a valid reason, for example, relieving oneself etc. If during her i'tikāf she begins to menstruate then her i'tikāf will break.²¹

Observing i'tikāf without fasting

It is a condition for one to be in the state of fasting when observing sunnah or wājib i'tikāf (this condition does not apply for nafl i'tikāf which may be intended whenever a person enters the Masjid). Therefore, if during a sunnah or wājib i'tikāf, a person is unable to fast due to a valid reason or his fast breaks, then he should complete the remaining days of the i'tikāf and, later on, make up for that day he did not keep fast for.²²

What is considered as the masjid?

The masjid refers to the hall in which the five daily salāh are performed. It is often referred to as the *jamāt khana* (place of the congregation). In relation to the masjid that has few storeys, by default, whatever is above or below the masjid will also be considered as the masjid unless stipulated otherwise by the committee members/founders of the masjid when initially building it.²³ Therefore, if at the beginning stage of the construction of the masjid, it is decided that below or above the prayer hall there will be offices, meeting rooms or a room for the imām etc then it will be permissible to do so. However, it will not be permissible to make such type of rooms after the masjid is constructed (due to the default ruling).²⁴

Note: *It is not permissible to construct toilet facilities above or below the masjid. Furthermore, out of respect for the masjid, one should avoid building shops (above or below) if it is going to be a means of distraction for the people who attend the masjid for salāh. In*

²⁰ Al-Ikhtiyār li ta'līl al-Mukhtār Vol.1 Pg.137 Print: Dār al-Kutub al-Ilmiyyah; Al-Fatāwa al-Hindiyyah Vol.1 Pg.211 Print: Dār al-Fikr; Hāshiya at-Tahtāwi alā Marāqī al-Falāh Vol.1 Pg.699 Print: Dār al-Kutub al-Ilmiyyah

²¹ Ibid; Badai' as-Sanā'i Vol.2 Pg.115 Print: Dār al-Kutub al-Ilmiyyah

²² Radd al-Muhtār Vol.2 Pg.442 Print: Dār al-Fikr; Al-Fatāwa al-Hindiyyah Vol.1 Pg.213 Print: Dār al-Fikr

²³ Radd al-Muhtār Vol.4 Pg.358 Print: Dār al-Fikr.

²⁴ Ibid Pg.357-358; Al-Hidāyah Vol.3 Pg.20 Print: Dār ihyā at-Turāth

*the case where the shops are neither below nor above the masjid but on the side then there is no harm.*²⁵

When can a person leave the masjid during i'tikāf?

When a person enters the Masjid on the twentieth of Ramadhān before maghrib time and makes the intention of sunnah (*kifāyah*) i'tikāf, it will no longer be permissible for him to leave the Masjid until the 29th (based on the sighting of the new moon) or 30th after maghrib. He will now sleep, eat and spend this whole duration within the Masjid.

It is only permitted for him to leave the Masjid to go to the toilet or to have a bath upon experiencing a wet dream. This is understood from the hadith, that the Prophet (ﷺ) would not leave the masjid during i'tikāf except for (basic) personal needs (*hājah al-insān*).²⁶ The same ruling applies to women who have allocated a room for i'tikāf. Therefore, it will not be permissible for a person to leave the Masjid to go shopping, to buy food or to wash clothes or cutleries etc. If a person leaves the Masjid for such reasons then his i'tikāf will break.²⁷

Note: *In the case where there is neither any food available nor is there anyone to deliver the food for the mu'takif (one who is observing i'tikāf) then in such circumstances it is permissible to leave the masjid and quickly return with the food (as this is a necessity).*²⁸

²⁵ Al-Bahr al-Rāiq Vol.5 Pg.269 Print: Dār al-Kitāb al-Islāmi

²⁶ Jāmi' at-Tirmidhi Hadith no. 805

²⁷ Al-Ikhtiyār li ta'līl al-Mukhtār Vol.1 Pg.137 Print: Dār al-Kutub al-ilmiyyah; Al-Hidāyah Vol.1 Pg.130 Print: Dār ihyā at-Turāth; Radd al-Muhtār Vol.2 Pg.445 Print: Dār al-Fikr; Al-Fatāwa al-Hindiyyah Vol.1 Pg.212 Print: Dār al-Kutub al-Ilmiyyah; Al-Bahr al-Rāiq Vol.2 Pg.326 Print: Dār al-Kitāb al-Islāmi

²⁸ Al-Bahr al-Rāiq Vol.2 Pg.326 Print: Dār al-Kitāb al-Islāmi

Tarāweeh

It is Sunnah Mu'akkadah (an emphasized sunnah) for both, men and women, to observe the tarāweeh salāh in the holy month of Ramadhān. However, while it is better for the menfolk to offer the tarāweeh salāh in congregation at the Masjid; it is better for womenfolk to perform it individually at home.²⁹ The tarāweeh salāh comprises of twenty rak'ahs. It is sunnah to observe it in units of two. After every four rak'ahs, there should be a short period of rest (wherein people can perform other acts of worship or just remain sitting in wait). This period of pause can either be very short or it can be extended. However, the period should be no longer than the amount of time taken in offering two rak'ahs of the salāh itself.³⁰

The timing of tarāweeh salāh

The tarāweeh salāh is to be performed after the Isha salāh. Therefore, if someone joins the congregation for the tarāweeh salāh without having performed the Isha salāh, then this will not be correct and he will have to perform Isha salāh first and then observe the tarāweeh salāh and repeat any tarāweeh prayed before isha salāh. Although there is no qadhā for a missed tarāweeh itself, it will have to be repeated if started and then for some reason it became apparent that the congregational tarāweeh salāh was invalidated. However, if observed after the time of Fajr has set in, then the previously invalidated tarāweeh salāh should be re-observed individually and not in congregation.³¹

Do I have to make intention for every Salāh?

Although the tarāweeh salāh is performed in ten sets of two units, it is not necessary for the Imām or the muqtadi (follower) to keep renewing his intention. The intention made at the beginning of the first two units will suffice till the end of the prayer.³²

Completing the recitation of the Qur'an in tarāweeh

It is sunnah to complete at least one entire recitation of the Holy Qur'ān inside the tarāweeh salāh throughout the course of the month of Ramadhān. If anybody wishes to perform more

²⁹ Radd al-Muhtār Vol.2 Pg.43 Print: Dār al-Fikr; Al-Ikhtiyār li ta'līl al-Mukhtār Vol.1 Pg.68 Print: Dār al-Kutub al-ilmiyyah; al-Bahr al-Rāiq Vol.1 Pg.67 Print: Dār al-Kitāb al-Islāmi.

³⁰ Radd al-Muhtār Vol.2 Pg.467-468 Print: Dār al-Fikr; Al-Ikhtiyār li ta'līl al-Mukhtār Vol.1 Pg.68 Print: Dār al-Kutub al-ilmiyyah; al-Bināyah sharh al-Hidāyah Vol.2 Pg.550 Print: Dār al-Kutub al-ilmiyyah.

³¹ Radd al-Muhtār Vol.2 Pg.43 Print: Dār al-Fikr; Hāshiya at-Tahtāwi alā Marāqi al-Falāh Vol.1 Pg.413 Print: Dār al-Kutub al-ilmiyyah; Fatāwa Qādhikhān Vol.1 Pg.236

³² Al-Fatāwa al-Hindiyyah Vol.1 Pg.116 Print: Dār al-Fikr.

than one completion of the Holy Qur'ān, then this is more virtuous and the reward earned will also be much greater.³³ Nevertheless, the Qur'ān should be recited with all the necessary rules of tajweed. The completion of the whole Qur'ān once and the observation of the tarāweeh prayer itself, are two individual sunnah acts. However, the performance of the tarāweeh prayer holds a higher rank in regards to the emphasis placed upon it.

Therefore, if anyone finds the completion of the entire Qur'ān in tarāweeh to be difficult or if there is no one capable of leading the prayer in this manner, then it is not incumbent upon them to do so. They can suffice with shorter verses or surahs of the Holy Qur'ān. However, it should be kept in mind that this should only be done if someone has a valid excuse for not being able to perform a full completion of the Qur'ān, for example if there is time constraints or medical issues which cause complications in the performance of lengthy prayers. Otherwise, such great reward should not be discarded due to one's own whims and desires.³⁴

What is the ruling on praying tarāweeh at home?

It is more virtuous and rewarding for the menfolk to perform the tarāweeh sālāh with congregation inside the masjid. Nevertheless, tarāweeh salāh performed individually or at home will also be valid (albeit less in reward). As for those huffāz (people who have memorised the Qur'ān), who do not have the opportunity to lead the tarāweeh salāh in the Masjid, it is appropriate for them to lead a small congregation at home instead of just joining in with the congregation in the Masjid.³⁵

Witr Salāh in Ramadhān

It is better and more virtuous to observe witr salāh in congregation in the blessed month of Ramadhān. However, it would be valid even if it was observed on an individual basis. This is only specific with the month of Ramadhān. Outside Ramadhān, the witr salāh should be offered individually.³⁶

³³ Al-Bahr al-Rāiq Vol.1 Pg.72 Print: Dār al-Kitāb al-Islāmi

³⁴ Ibid, Radd al-Muhtār Vol.2 Pg.47 Print: Dār al-Fikr; Al-Ikhtiyār li ta'līl al-Mukhtār Vol.1 Pg.69-70 Print: Dār al-Kutub al-ilmiyyah

³⁵ Al-Bahr al-Rāiq Vol.1 Pg.71 Print: Dār al-Kitāb al-Islāmi; Radd al-Muhtār Vol.2 Pg.44 Print: Dār al-Fikr; al-Fatāwa al-Hindiyyah Vol.1 Pg.115 Print: Dār al-Fikr.

³⁶ Al-Ikhtiyār li ta'līl al-Mukhtār Vol.1 Pg.68 Print: Dār al-Kutub al-Ilmiyyah; Al-Bahr al-Rāiq Vol.1 Pg.72 Print: Dār al-Kitāb al-Islāmi; Radd al-Muhtār Vol.2 Pg.49-50 Print: Dār al-Fikr.

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